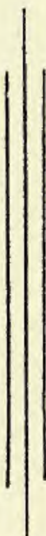
LEPROSY



Lakshminarayan Sahu

DEDICATED

To

Srimati Basantamanjari Devi

Minister of Health, Government of Orissa with the best hopes for the leprosy affected brothers and sisters of Orissa.

Lakshminarayan Sahu
Servants of India Society
Cuttack—1

LEPROSY AND ITS PREVENTION

Is leprosy hereditary ?

It has been demonstrated that children born of leprous parents do not develop the disease, if they are separated immediately after birth, and not exposed to other infectious patients. This shows convincingly that our notion of the hereditary nature of the disease is wrong.

Is leprosy venereal in origin ?

Leprosy is due to a micro-organism (Leprosy bacillus) which is completely different from those which cause syphilis or gonorrhoea. It sometimes happens that the two diseases (leprosy and venereal disease) co-exist in the same patient, but leprosy is not the result of venereal disease.

Is leprosy more or less infectious than other communicable diseases ?

Leprosy is an infectious disease but it is not transmitted as easily as many other infectious diseases. For leprosy to be passed on to others requires close and prolonged contact.

The bacilli enter the body through the skin or mucous membrane by means of direct or indirect contact with an infectious case. This disease is not air-borne nor water-borne nor is it sent as a punishment by God. The skin of a person has to come in contact with the clothes, bedding, utensils etc. used by an infectious patient. Casual contact is not likely to infect. Even with close and prolonged contact, all age groups are not equally susceptible. Children are most likely to get the disease but about 90 percent of adults escape. Not every case of leprosy is infectious. Those who show leprosy bacilli in their skin patches or nasal mucous membrane when microscopically examined are considered infectious. In India 25 per cent of the cases are infectious, that is, 25 or 30 out of every 100 cases can transmit the disease.

How does leprosy spread ?

Leprosy spreads through infectious cases coming into close and prolonged contact with children and susceptible adults. Overcrowded and insanitary living conditions, malnutrition and consequent low vitality, and lack of education about the disease are all contributory

factors. Proverty helps to spread the disease. It must not, however, be interpreted to mean that leprosy is "a disease of the poor" only, for one sees cases even in privileged groups. So long as leprosy exists, children, whether rich or poor, may be exposed to it. This is the reason why every member of society, whether rich or poor, should play a role in the prevention and eradication of this disease. They should be willing to be examined whenever un-natural or suspicious skin patches appear.

How does leprosy manifest itself ?

Although children are highly susceptible to leprosy most cases are discovered in adolescence. This is because leprosy takes a very long time, often five to ten years or more, to show itself. The years from three to thirty are the most likely period for the disease to appear and the maximum incidence is between five and fifteen years. This does not mean that if a person has not developed the disease by the age of thirty, he will definitely escape, but it does mean that the chances of contacting the disease are less after thirty. In very rare instances leprosy appears in old age.

What is leprosy

Leprosy is a chronic infectious disease which is usually only moderately communicable. Its most characteristic lesions appear on the surface of the skin, the mucous membrane of the nose and mouth, and in peripheral nerves. The cause of the disease is due to acid-fast, gram-positive bacilli called mycobacterium leprae, discovered by Hansen of Norway in 1874. In some countries it is called Hansen's disease.

There are many types, but for our purpose, we will divide the disease into two broad groups.

Lepromatous and Non-lepromatous or tuberculoid.

In the first (lepromatous) type, the body has no resistance to the disease. Without causing much deformity the bacilli spread extensively throughout the body. All cases of this type are infectious.

In the second (tuberculoid) type the patient has fairly good resistance and his body tries to check the spread of the disease. In some cases it is checked in the early stages, but in others, by the time the disease is checked, so much

damage has been caused that gross deformities of the hands and feet develop. A small number of cases belonging to this group is infectious.

Can leprosy be treated effectively?

Until a few years ago injection of Hydnocarpus (or Chaulmoogra oil) was the only treatment for leprosy. In lepromatous cases it has a limited use but it takes many years to check this from of the disease. In non-lepromatous cases, it is more effective. But a still more potent drug has been discovered which can be given by mouth, and fortunately is cheap. This drug is D. D. S. (Diamino Diphenyl Sulphone.). It must be remembered that the results in any disease depend on the stage when treatment is begun. In most cases D. D. S. can check leprosy in a few years, especially if taken in the early stages. However, by the time the disease is checked, mutilation and deformity may already be apparent.,

How can you help?

First, TELL EVERYBODY, "Come early for examination and treatment". When you discover a suspicious-looking patch go to your nearest Leprosy Clinic for examination,

Also help remove the age-old stigma of leprosy.

A man or woman who has leprosy is a patient suffering from a lingering disease which requires persistent care and treatment, very much as is a tuberculosis patient. Do not shun these unfortunate people. If we show fear and loathing they will not come for treatment at an early stage but will try to hide the disease. What they need is love and encouragement. Let us put hope into their hearts by teaching them that through steady treatment they **CAN BE FREED FROM LEPROSY.**

Also, if we do not encourage them to come faithfully for treatment, others may contract the disease unknowingly. Leprosy in India is spreading at an alarming rate. Often whole families or larger village groups are found to be infected. If we continue in ignorance or indifference our country cannot rid itself of this scourge,

Let us all learn more about leprosy, treat all leprosy patients with respect and loving concern, and encourage them to attend clinics regularly for treatment. If there are no leprosy control clinics in our area, let us insist on having them. Let us arouse public opinion.

Once the disease is arrested in a patient let us take practical steps to help him find employment and a place in his home setting.

Above all, at every stage, let us treat the leprosy patient as a brother, with sympathy, understanding and compassion, remembering the teaching of Jesus, who said, "Love thy neighbor as thyself." Let us pause to think— "Suppose I were a leper."

For more information, address
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So Thou Liberated Soul
By L. N. Sahu

So thou liberated soul, are you at peace with
yourself ?
So long as the lepers suffer, are you at peace ?
Tell me.
Thou art liberated, no doubt, but what for
thy liberation ?
Can your soul be happy when all round
there is so much suffering ?
No. The soul must rise up and take the cudgel
and fight the disease.
Leprosy, that fell disease, must be stamped
out of the body of men,
They must be made whole and beautiful so
that God may reside in them.
Orissa, the land of Jagannath, has been
suffering the most from the agony of leprosy.
Who can heal, who can feel, who can suffer
inconvenience for this land ?
The Lord calls him. Come, come, and
immediately serve,
Serve the ailing humanity from leprosy
throughout India.

Make her whole. Let her body socio be
whole and hale,
So that her body-politic may work well.

There, brother, the leper stands forlorn
Expecting you to touch him and
make him whole
Expecting you to touch him and call him
brother.
How many sisters are there unfortunate
indeed !
Come, come, without delay, put thy hand
to the task and do thy duty.
The crimson sun calls you. Let not the sun
go down without you helping the
leper everyday.
Every day, yes, every day, may the thought
of the leper
Enter your soul deeper and deeper so that
you may not know any rest
And that you will do your utmost and do
your very best.

Let truth, good and beauty burst into
you so much
That you may not leave anybody without
the joy of these,

All round the joy must go
All round beauty must surround
All round goodness and truth.

Buddha, Vivekananda, liberated souls,
Chained themselves again for the good of all.
Your liberation is nothing ; your happiness,
joy, nothing,
If with you others do not share, lepers too.
Remember this and post yourself there,
Where the leper stands and awaits you,
Awaits every human being, his brother.
Work for him, serve him, as best you can.
The day dawns and you must go to a leper
To confer, to cheer, to ennoble.

Let us stamp out leprosy, the fell disease,
From our midst, stamp it out for ever.
Let the land of Ind be beautiful and good
ever and ever.

O thou noble soul, O thou hearty and whole,
God resides in the leper still, the disguised
soul.
Let us then approach Him with our offerings
of service
And sacrifice ourselves for the good of all.

It is not a morsel of food the leper
so much wants,
He wants your soul, your sympathy,
your love, your fellow feeling.
Give him then thine all for the good of all.

O thou good man, come to the leper brother,
He wants the food into his mental being.
Approach him, touch him, with the
hand of a brother.
He feels cut off, make him feel that you are
with him.
May he thus feel soothed and solaced.

When the sun goes down, may he kneel down,
With hope and prayer, and love and no frown.
For mankind is one, and brotherliness is
our crown.
Medicines and leper asylums do not much
count
Where they stay separated, day in and day out.
A band of brothers and sisters who can
pray for them
Who can pray for them and yet laugh
into them

Bringing joy back into their life
By sweets and make them forget the sours.

May, O God, greater and greater consciousness
in us awake
That we may serve the leper brother and
sister
With a more fervent zeal and greater and
greater interest take.

The writhing of the soul, springs of life
drying up,
You should stop it, you and I, and ever
follow up.
That is why, you and I, have come together,
brother,
To solve the problem, to find the way further,
For the good of the brother leper and
dear sister.

Let us then work hard not only in fair
weather
But wade through the foul too,
So that the cry of agony may never rise up
To darken the sky through and through.

Each individual, with a bouquet of flowers,
Or a plate of sweets and palau
With a syringe of oil or with pills to swallow
Approach the brother and the sister
Who is pining for home and hearth.
O men and women, distribute your wealth
May they receive our utmost and
sincerest care,

May this be our supreme endeavour.

May the mind of society be wholly transformed
As long there is one soul suffering
From star to star the vibration is going,
Let us then of this truth be informed.
O thou, ascetic, do not spare thyself at
this moment
Pray, come forward, there is so much to do
For mankind. Do not hide thyself in
your cave now.
Let us all serve the suffering humanity.
Let them not lament.

May we thus serve our lepers, brothers
and sisters,
Strenuously to make them whole.
May all our freedom from duty
Be on the condition of this parole.
O thou Homoeopath, O thou Allopath,
O thou Vaid,
Come one, come all, and serve our physically
suffering Ind.

Lakhminarayan Sahu,
Servants of India Society
Cuttack-1
10-12-1952.

Guru Nanak Heals The Leper

(A. Christina Albers)

From the Sikh Review, December 1956.

"Twas evening, softly the cool shades were
falling ;
A silver peace rested on streams and fields.
Afar, the wood-dove through the branches
calling,
Greeted the hour when day to twilight yields.

This is the hour when silver peace abiding,
The nestling seeks the feathered mother-breast
The nodding rose, her crimson blushes hiding,
'Neath evening's shrouding veil, sinks into rest.

The lotus softly folds her snowy splendour,
Her virgin petals on the moon-kissed lake,
While through the branches, silver-hued
and tender,
The stealthy rays upon the water break.

Yet all these beauties that the heart
may capture,

The fragrance-laden languor of the place,
Faded against the dazzling spirit rapture,
The rainbow glory of the Master's face."

A lowly hut beyond the village limits,
A wretched hovel all in misery clad !
Yet shine the moon's impartial rays upon it ;
Light the forsaken road that thither leads.

Unto this door come two belated pilgrims.
"Open, dear brother, we need a night's rest."
But calls the voice within, "Who are you,
strangers ?
Flee hence, for know, polluted is this place.
The wild things of woods e'en shun the leper."

The strangers enter, sit down on the floor;
Now soundeth forth the lyre's vibrating
tremor,
Yet sweeter than the lyre-string's magic notes,
Flows from the mnistrel's throat the song's
gold fountain,
Flooding with spirit waters, crystal pure
The wretched hut ; that heaven melody,
Those fervent notes quench all the poignant
sorrow,
The outcaste's stricken, fever-heated form.

And lo, the rosy dawn beholds the wonder:
Healed loathsome wounds. The leper stands
redeemed,
Both soul and body healed by cleansing waters.
The man redeemed receives eternal grace.

And here the melodies of love's gold fountain
Still vibrate in their echoes through the years,
For a *gurudvara* marks the place where weary
And footsore wanderers find soothing rest.

କୁଷ୍ଠ

୪

କୁଷ୍ଠ ଜୀବାଣୁଘଟିତ ଗୋଟିଏ ଦୁଃସାଧ୍ୟ ରୋଗ । ପୁରାଣରେ ବର୍ଣ୍ଣିତ ଅଛି ଯେ ଦ୍ୱାପର ଯୁଗରେ ଶ୍ରୀକୃଷ୍ଣଙ୍କର ପୁତ୍ର ଶାମ୍ବ ଯେତେବେଳେ କୁଷ୍ଠରୋଗଗ୍ରସ୍ତ ହେଲେ ସେ ସୂର୍ଯ୍ୟଙ୍କର ଉପାସନା କରି ଆରୋଗ୍ୟ ଲାଭ କରିଥିଲେ । ସୂର୍ଯ୍ୟରଶ୍ମିର ଜୀବାଣୁନାଶିନୀ ଶକ୍ତି ସୁବିଦିତ । ବାଇବେଲରେ ମଧ୍ୟ ଲେଖାଅଛି, ଯିଶୁଖ୍ରୀଷ୍ଟ କୁଷ୍ଠ ରୋଗୀକୁ ସ୍ପର୍ଶ କରି ଭଲକରି ଦେଇଥିଲେ । ଏହା ଅବଶ୍ୟ ଅଲୌକିକ କ୍ରିୟା । ଦୈବଶକ୍ତି ଦ୍ୱାରା ଦୁଃସାଧ୍ୟ ରୋଗ ଭଲହେବାର ଭୂରି ଭୂରି ପ୍ରମାଣ ରହିଛି ।

ମନୁଷ୍ୟ କିନ୍ତୁ କେବଳ ଦୈବାନୁଗ୍ରହ ଉପରେ ନିର୍ଭରକରି ନିଶ୍ଚେଷ୍ଟ ହୋଇ ବସି ରହିନାହିଁ । ରୋଗ ଯେତେ ଦୁଃସାଧ୍ୟ ହେଲେ ମଧ୍ୟ ସେ ତା ସଙ୍ଗରେ କ୍ରମାଗତ ଲଢ଼େଇ କରି ତାକୁ ଜବଦ୍ କରିବା ପାଇଁ ଚେଷ୍ଟା ଓ ଉଦ୍ୟମ କରି ଆସିଛି ଓ କରୁଛି । ରୋଗର ପ୍ରତିକାର ପାଇଁ ନୂତନ ନୂତନ ଔଷଧ ଓ ଚିକିତ୍ସା ଉଦ୍ଭାବନ କରିଛି ଓ କରୁଛି ।

ଆୟୁର୍ବେଦରେ ବିଭିନ୍ନ ପ୍ରକାର କୁଷ୍ଠର ବର୍ଣ୍ଣନା ଅଛି ; କାଛୁ, କୁଣ୍ଡିଆ, ମଟଳା ପ୍ରଭୃତି ଚର୍ମରୋଗକୁ ମଧ୍ୟ କୁଷ୍ଠ ରୋଗର ଅନ୍ତର୍ଗତ ବୋଲି ଧରି ନିଆଯାଇଛି । ଡାକ୍ତରି ଶାସ୍ତ୍ରରେ କିନ୍ତୁ ପ୍ରଧାନତଃ ଦୁଇ ପ୍ରକାର କୁଷ୍ଠ ରୋଗର ବର୍ଣ୍ଣନା ଆମ୍ଭେମାନେ ଦେଖିବାକୁ ପାଉଁ ।

(୧) Nodular or Tubercular Leprosy ବା ଗଳିତକୁଷ୍ଠ । ଏହି ରୋଗରେ ପ୍ରଥମେ ଶରୀରର ସ୍ଥାନେ ସ୍ଥାନେ,

ବିଶେଷତଃ ମୁହଁ, ହାତ, ଗୋଡ଼ ପ୍ରଭୃତି କେତେକ ସ୍ଥାନରେ ଚମଡ଼ା ନାଲି ହୋଇ ଟେଳା ଟେଳା ଆବୁପରି ଫୁଲି ଉଠେ । ସେହି ଆବୁ-ଗୁଡ଼ିକୁ ନୋଡସ୍ (nodes) କୁହାଯାଏ, ଏବଂ ସେ ସବୁ ଦେଖିବାକୁ ଅଳ୍ପ ହଳଦିଆ ଓ ବାଦାମି ରଙ୍ଗର ହୋଇଥାଏ । ପରେ ସେ ଗୁଡ଼ିକ କ୍ଷତରେ ପରିଣତ ହୋଇ ହାତ ଗୋଡ଼ର ଆଙ୍ଗୁଳି ସବୁ ଖସି ପଡ଼େ । ମୁହଁ ଅତି କଦାକାର ଦେଖାଯାଏ—ଆଖିପତା ଓ ଭୃଲତାର ବାଳସବୁ ଖସି ପଡ଼େ । ଏହାର ଯାପ୍ୟ କାଳ—୮।୯ ବର୍ଷ । ରୋଗୀ ନରକ ଯନ୍ତ୍ରଣା ଭୋଗ କରି ଖଣ୍ଡିଆକୋଡ଼ିଆ ହୋଇ ଶେଷରେ ରୋଗରେ ମୃତ୍ୟୁମୁଖରେ ପତିତ ହୁଏ । ଗଳିତକୁଷ୍ଠ ସଂକ୍ରାମକ ରୋଗ । ରୋଗୀର ଛେପ, ଖଙ୍କାର, ନାକର ସ୍ରାବ ଓ କ୍ଷତରୁ ଯେଉଁ ସ୍ରାବ ହୁଏ ତଦ୍ଦ୍ୱାରା ରୋଗ ସଂକ୍ରମିତ ହୁଏ । ଏହି ସବୁ ରୋଗୀକୁ ଲୋକାଳୟରୁ ଦୂରରେ ରଖିବା ନିତାନ୍ତ ଆବଶ୍ୟକ । ସେମାନଙ୍କ ପାଇଁ ସ୍ୱତନ୍ତ୍ର କୁଷ୍ଠାଶ୍ରମ ଥିଲେହେଁ ଅନେକ ରୋଗୀ ନିଜ ନିଜ ଘରେ ରହୁଥାନ୍ତି କିମ୍ବା ରାସ୍ତାରେ ଭିକମାଗି ବୁଲନ୍ତି । କୁଷ୍ଠାଶ୍ରମରେ ରହିବା ସେମାନଙ୍କ ପାଇଁ ବାଧ୍ୟତାମୂଳକ ନୁହେଁ ।

(୨) ଅନ୍ୟପ୍ରକାର କୁଷ୍ଠ ହେଉଛି Maculo-anaesthetic type । ଗଳିତକୁଷ୍ଠ ପରି ଏହା ତେତେ ଉଗ୍ର ଓ ମାରାତ୍ମକ ନୁହେଁ । ଏହା ପିଠି ଓ ଅଙ୍ଗପ୍ରତ୍ୟଙ୍ଗରେ ଛଉଁପରି ଦେଖାଯାଏ । ଛଉଗୁଡ଼ିକ ଈଷତ୍ ନାଲି ଓ ବାଦାମି ରଙ୍ଗର । ପ୍ରଥମେ ଏହି ଛଉଗୁଡ଼ିକରେ ସ୍ପର୍ଶାତିଶଯ୍ୟ ଅନୁଭୂତ ହୁଏ । ତା ପରେ କ୍ରମଶଃ ସେ ଗୁଡ଼ିକ କାଳୁଆ ହୋଇଯାଏ, ସେ ସ୍ଥାନର ସ୍ପର୍ଶବୋଧ ହ୍ରାସପ୍ରାପ୍ତ ହୁଏ । ଏହାର ଯାପ୍ୟକାଳ—୧୦, ୨୦, କିମ୍ବା ୩୦ ବର୍ଷ । ସୁଚିକିତ୍ସିତ ହେଲେ ଏହା ପ୍ରାୟ ଭଲ ହୋଇଥାଏ । ରୋଗର ବୃଦ୍ଧି ହେଲେ ଏହା କେତେକ କ୍ଷେତ୍ରରେ ଗଳିତକୁଷ୍ଠରେ ପରିଣତ ହୁଏ । ଏହି ଦ୍ୱିତୀୟ

ପ୍ରକାରର କୁଷ୍ଠ ସାଧାରଣତଃ ମାରାତ୍ମକ ନ ହେଲେହେଁ ରୋଗୀକୁ ଚିରକାଳ ପାଇଁ ଅକର୍ମଣ୍ୟ କରିଦିଏ । The patient may be a miserable remnant of a human being.

ଚିକିତ୍ସା—ଆୟୁର୍ବେଦରେ କୁଷ୍ଠରୋଗ ଚିକିତ୍ସାର ବହୁବିଧ ବ୍ୟବସ୍ଥା ଅଛି । ଔଷଧ, ତୈଳ ଓ ମୂର୍ଚ୍ଛନା (vapour bath) ପ୍ରଭୃତି ପ୍ରୟୋଗ ଦ୍ୱାରା ସୁଫଳ ଦେଖାଯାଏ । କିନ୍ତୁ ଏହା ବ୍ୟୟସାଧ୍ୟ ଓ ସମୟସାପେକ୍ଷ । ସରକାରଙ୍କ ଆନୁକୂଲ୍ୟରେ ଆଦର୍ଶ କୁଷ୍ଠାଶ୍ରମ ଓ ଚିକିତ୍ସାଳୟ ସ୍ଥାପିତ ହେଲେ କବିରାଜ ଚିକିତ୍ସାର ଉପାଦେୟତା ଉପଲବ୍ଧି କରିବାର ସୁଯୋଗ ମିଳନ୍ତା ଏବଂ ତତ୍‌ସମ୍ପର୍କରେ ଗବେଷଣା ମଧ୍ୟ ହୋଇ ପାରନ୍ତା ।

ଡାକ୍ତରବିଜ୍ଞାନ ଏ ପର୍ଯ୍ୟନ୍ତ କୌଣସି ସନ୍ତୋଷଜନକ ଚିକିତ୍ସାପଦ୍ଧତି ଆବିଷ୍କାର କରିବାକୁ ସକ୍ଷମ ହୋଇ ନାହିଁ । ଅନେକ ପ୍ରକାର ଔଷଧର ପରୀକ୍ଷା ଚାଲିଛି, ତନ୍ମଧ୍ୟରୁ ଚାଲମୁଗ୍ରା, ସୋଡ଼ିୟମ୍‌ହେଲ୍‌ସିଲେଟ, ସ୍ୱର୍ଣ୍ଣ ଓ ରୌପ୍ୟଘଟିତ ଔଷଧ ଏବଂ ଭେକ୍‌ସିନ ଚିକିତ୍ସା ଉଲ୍ଲେଖଯୋଗ୍ୟ ।

ହୋମିଓପ୍ୟାଥିରେ କୁଷ୍ଠରୋଗୀ ଚିକିତ୍ସା ବିଶେଷ ସାଫଲ୍ୟ-ମଣ୍ଡିତ ହୋଇଛି ବୋଲି କୁହାଯାଇ ନ ପାରେ । ତାର କାରଣ ହେଉଛି ପାଶ୍ଚାତ୍ୟ କିମ୍ବା ପୂର୍ବ ଭୂଖଣ୍ଡରେ ହୋମିଓପ୍ୟାଥିକ ଚିକିତ୍ସା ଉପଯୁକ୍ତ କ୍ଷେତ୍ର ଓ ସୁଯୋଗ ଲାଭ କରିନାହିଁ । ଜଟିଳ ଅବସ୍ଥାରେ କୌଣସି ଚିକିତ୍ସାରେ ସୁଫଳ ପାଇବାର ଆଶା କମ୍ । କ୍ଷୀୟମାଣ ଜୀବନୀଶକ୍ତି (Vital force) ରୋଗର ପ୍ରାବଲ୍ୟରୁ ଅଭିଭୂତ ହୋଇ ପଡ଼ିଲେ ଔଷଧ କାହା ସାହାଯ୍ୟରେ ରୋଗ ସହିତ ଲଢ଼େଇ କରିବ ? ସୁତରାଂ ଚିକିତ୍ସାବିଜ୍ଞାନର ସର୍ବବାଦୀ-ସମ୍ମତ ମତ ହେଉଛି—Prevention । ରୋଗର ପ୍ରଥମ ସୂଚନା ଦେଖାଯିବା ମାତ୍ରେ ତାର ଚିକିତ୍ସା କରି ତାକୁ ନିର୍ମୂଳ କରିବା ।

Commocladia—ଧବଳକୁଷ୍ଠ । ନୀଳରଙ୍ଗର ଉଦ୍ଭେଦ, ଅସହ୍ୟ ଜ୍ୱାଳା ଯନ୍ତ୍ରଣା, ସର୍ବାଙ୍ଗ କୁଣ୍ଡେଇ ହେବା ।

Graphitis—3x—30 ଦିନରେ ତିନିଥର । ଯେଉଁଠି କ୍ଷତରୁ ଅଠାଳିଆ ମହୁ ପରି ସ୍ରାବ ନିର୍ଗତ ହୁଏ ।

ତଳେ କେତେଗୁଡ଼ିଏ ହୋମିଓପ୍ୟାଥିକ ଔଷଧ ଲକ୍ଷଣ ସହିତ ଦିଆଗଲା । ଉପଯୁକ୍ତ କ୍ଷେତ୍ରରେ ବିଚାରପୂର୍ବକ ପ୍ରୟୋଗ କଲେ ସୁଫଳ ମିଳିବା ଆଶା କରାଯାଏ ।

Hydrocotyle (ଥାଲକୁଡି)—କୁଷ୍ଠରୋଗର ଏହା ଗୋଟିଏ ପ୍ରଧାନ ଔଷଧ । ମୂଳ ଅର୍କ ଓ ନିମ୍ନକ୍ରମରେ ଏହା ବ୍ୟବହାର କରାଯାଇଥାଏ ।

Hoang Nan— ମୂଳଅର୍କ ୫ ଟୋପା ମାତ୍ରାରେ ଦିନରେ ତିନିଥର ଦିଆଯାଇପାରେ ।

Hura—3x—6x—ଦିନରେ ତିନିଥର । ଦେହର ଚମଡ଼ା ଉଡ଼ି ହୋଇ ରହିଥିବା ପରି ବୋଧ ହେବା ଏହାର ବିଶିଷ୍ଟ ଲକ୍ଷଣ ।

Anacardium (ଭଲିଆ)—3x—30 ଦିନରେ ତିନିଥର ।

Anaesthesia (ସ୍ପର୍ଶବୋଧହୀନତା) ଥିଲେ ଏହା ପ୍ରଯୁଜ୍ୟ ।

Ars. Iod—3x—ବିଚୂର୍ଣ୍ଣ—ଦିନରେ ୩ ଥର ଖାଇବା ପରେ ଖାଇବାକୁ ହୁଏ । ଗଳିତକୁଷ୍ଠ ଯେଉଁଠି ହାତ ଗୋଡ଼ର ଆଙ୍ଗୁଳି ଖସି ପଡ଼େ ।

Aurum Met (ସ୍ୱର୍ଣ୍ଣ)—3—ଦିନରେ ତିନିଥର । ନାକରୁ ଦୁର୍ଗନ୍ଧ ସ୍ରାବ ନିର୍ଗତ ହେଉଥିଲେ । ଆତ୍ମହତ୍ୟା କରିବାର ପ୍ରବଣତା ଏହାର ବିଶିଷ୍ଟ ଲକ୍ଷଣ ।

Calotropis (ଆକନ୍ଦ ବା ଅର୍କ)—ମୂଳ ଅର୍କ ୧ ରୁ ୫ ଟୋପା, ଦିନରେ ତିନିଥର । ଗଳିତକୁଷ୍ଠରେ ଏହା ପ୍ରଯୁଜ୍ୟ ।

Sulphur—ଉଚ୍ଚ ଶକ୍ତିରେ ମଝିରେ ମଝିରେ ଆବଶ୍ୟକ ହୋଇପାରେ ।

Arsenic Alb—ସ୍ପର୍ଶାନୁଭବଶକ୍ତି ଓ ସ୍ପର୍ଶବୋଧହୀନତା ଉଭୟ କ୍ଷେତ୍ରରେ ଏହା ପ୍ରଯୁଜ୍ୟ ।

Bacillinum, Vaccininum or
Malandrinum—200 ଶକ୍ତିରେ ସପ୍ତାହରେ ଥରେ ଲେଖାଏଁ କେତେକ ସପ୍ତାହ ପର୍ଯ୍ୟନ୍ତ ଅବସ୍ଥା ବିଶେଷରେ ଦିଆଯାଇ ପାରେ ।

Akshoykumar Banerjee, M. A. B. Ed.

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ବାଇବେଲ୍‌ରେ କୁଷ୍ଠରୋଗ କଥା

ଆଉ ଦେଖ ଜଣେ କୁଷ୍ଠୀ ଆସି ତାହାଙ୍କୁ ଭଜନା କରି କହିଲା, "ହେ ପ୍ରଭୁ ଯେବେ ଆପଣଙ୍କର ଇଚ୍ଛା ହୁଅଇ ତେବେ ମୋତେ ପରିଷ୍କାର କରିପାରନ୍ତି । ଯୀଶୁ ହାତ ବଢ଼ାଇ ତାହାକୁ ଛୁଇଁ କହିଲେ, ଆମ୍ଭର ଇଚ୍ଛା ଅଛି, ପରିଷ୍କୃତ ହୁଅ । ସେହି କ୍ଷଣରେ ସେ ଆପଣା କୁଷ୍ଠରୁ ମୁକ୍ତ ହେଲା ।

ଯୀଶୁ ବାର ଜଣଙ୍କୁ ପଠାଇ ଆଜ୍ଞା ଦେଇ କହିଲେ, ରୋଗୀମାନଙ୍କୁ ସୁସ୍ଥ କର, କୁଷ୍ଠୀମାନଙ୍କୁ ପରିଷ୍କାର କର, ମୃତ ଲୋକମାନଙ୍କୁ ଜୀବନ ଦାନ କର ଓ ଭୂତମାନଙ୍କୁ ଛଡ଼ାଅ । ତୁମ୍ଭେମାନେ ବିନାମୂଲ୍ୟରେ ପାଇଅଛ, ବିନାମୂଲ୍ୟରେ ଦିଅ ।

ଯୀଶୁ ଉତ୍ତର କରି କହିଲେ ତୁମ୍ଭେମାନେ ଯାଇ ଯାହା ଯାହା ଶୁଣୁଅଛ ଓ ଦେଖୁଅଛ ତହିଁର ସମାଚାର ଯୋହନଙ୍କୁ ଦିଅ । ଅନ୍ଧମାନେ ଚକ୍ଷୁ ପାନ୍ତି, ଖୋଞ୍ଚାମାନେ ଗମନାଗମନ କରନ୍ତି ଓ କୁଷ୍ଠୀମାନେ ପରିଷ୍କୃତ ହୁଅନ୍ତି ।

ଏଥିରେ ବେଥନୀୟା ନଗରରେ ଶିମୋନ କୁଷ୍ଠୀର ଘରେ ଯୀଶୁ ଥିଲା ବେଳେ ଜଣେ ସ୍ତ୍ରୀ ଲୋକ କାଚପାତ୍ରରେ ପୂର୍ଣ୍ଣ ବହୁମୂଲ୍ୟ ସୁଗନ୍ଧିତ ତୈଳ ଆଣିଲା ଏବଂ ସେ ଭୋଜନରେ ବସିବା ସମୟରେ ତାହାଙ୍କ ମସ୍ତକରେ ଢାଳି ଦେଲା ।

ଏଥିରେ ଜଣେ କୁଷ୍ଠୀ ଆସି ତାହାଙ୍କ ସମ୍ମୁଖରେ ଆଣ୍ଠୁ ପାତି ବିନତି କରି କହିଲା, ଯେବେ ଆପଣଙ୍କର ଇଚ୍ଛା ହୁଏ ତେବେ ମୋତେ ପରିଷ୍କୃତ କରନ୍ତୁ ।

ଏଥିଉତ୍ତାରୁ ଯୀଶୁ କୌଣସି ଏକ ନଗରରେ ରହନ୍ତେ ଜଣେ ସର୍ବାଙ୍ଗ କୁଷ୍ଠୀ ତାଙ୍କୁ ଦେଖି ଉବୁଡ଼ ହୋଇ ବିନତି କରି କହିଲା, ପ୍ରଭୋ ଯେବେ ଆପଣଙ୍କର ଇଚ୍ଛା ହୁଏ ତେବେ ମୋତେ ଶୁଚି କରନ୍ତୁ । ତହୁଁ ସେ ହାତ ବଢ଼ାଇ ତାହାର ଦେହ ସ୍ପର୍ଶକରି କହିଲେ ଆମ୍ଭର ଇଚ୍ଛା ଅଛି ତୁମ୍ଭେ ଶୁଚି ହୁଅ । ତହିଁରେ ସେ ସେହିକ୍ଷଣ କୁଷ୍ଠରୋଗରୁ ମୁକ୍ତ ହେଲା ।

ଆଉ ଏଲୀଶାୟ ଭବିଷ୍ୟଦ୍‌ବକ୍ତାଙ୍କର ବର୍ତ୍ତମାନ ସମୟରେ ଇସ୍ରାଏଲ୍ ଦେଶରେ ଅନେକ କୁଷ୍ଠୀ ଥିଲେ, ମାତ୍ର ସେମାନଙ୍କ ମଧ୍ୟରେ କେହି ପରିଷ୍କୃତ ହେଲେ ନାହିଁ ; କେବଳ ସୁରୀୟାଦେଶୀୟ ନାମାନ୍ ପରିଷ୍କୃତ ହେଲା ।

କୁଷ୍ଠୀମାନେ ପରିଷ୍କୃତ ହୁଅନ୍ତି, ମୃତମାନେ ଜୀବନ ପାଇ ଉଠନ୍ତି, ଦରିଦ୍ରମାନଙ୍କ ନିକଟରେ ମଙ୍ଗଳ ସମାଚାର ପ୍ରଚାର ହେଉଅଛି ।

ଏଥିରେ କୌଣସି ନଗରରେ ପ୍ରବେଶିବା ମାତ୍ରେ ଦଶ ଜଣ କୁଷ୍ଠୀ ତାହାଙ୍କରେ ଭେଟ ପାଇଁ ଦୂରରେ ଠିଆ ହୋଇ ଉଚ୍ଚୈଃ-ସ୍ୱରରେ କହିବାକୁ ଲାଗିଲେ, ହେ ପ୍ରଭୁ ଯୀଶୁ, ଆମ୍ଭମାନଙ୍କୁ ଦୟା କରନ୍ତୁ । ତହିଁରେ ସେ ସେମାନଙ୍କୁ ଦେଖି କହିଲେ, ତୁମ୍ଭେମାନେ ଯାଜକମାନଙ୍କ ନିକଟରେ ଯାଇ ଆପଣାମାନଙ୍କୁ ଦେଖାଅ । ତହୁଁ

ସେମାନେ ଯାଉଁ ଯାଉଁ ପରିଷ୍କୃତ ହେଲେ । ସେମାନଙ୍କ ମଧ୍ୟରୁ ଜଣେ ଆପଣାକୁ ସୁସ୍ଥ ଦେଖି ଉଚ୍ଚୈଃସ୍ୱରରେ ପରମେଶ୍ୱରଙ୍କ ଗୁଣାନୁବାଦ କରୁ କରୁ ଫେରି ଆସିଲା, ପୁଣି ଯୀଶୁଙ୍କ ଚରଣ ତଳେ ପଡ଼ି ଭୂମିଷ୍ଠ ହୋଇପଡ଼ି ତାହାଙ୍କର ଧନ୍ୟବାଦ କରିବାକୁ ଲାଗିଲା । ଏହି ଜଣ ଶମିରୋଣୀୟ ଥିଲା । ତେତେବେଳେ ଯୀଶୁ କହିଲେ, କି ଦଶଜଣ ପରିଷ୍କୃତ ନୋହିଲେ ? ତେବେ ଆଉ ନଅ ଜଣ କେଉଁଠାରେ ? ପରମେଶ୍ୱରଙ୍କର ପ୍ରଶଂସା କରିବାକୁ ଏହି ବିଦେଶୀ ଜଣକ ବିନୁ କି ଆଉ କେହି ଫେରି ଆସିନାହିଁ ? ଆଉ ସେ ତାହାକୁ କହିଲେ, ଉଠି ଚାଲି ଯାଅ, ତୁମ୍ଭର ବିଶ୍ୱାସ ତୁମ୍ଭକୁ ସୁସ୍ଥ କଲା ।

D. D. S. doses followed at the Tapovan Leper Asylum, Amaravati (Berar).

D. D. S. 100 Mg. tablet used.

One course equal to 7 weeks. (Six weeks medicine and the seventh week rest from medicine)

First course—one-sixth tablet a day after food. Thus for six weeks. Seventh week rest.

Second course—one fourth tablet a day.

Third week—half a tablet.

Fourth week—three fourths of a pill.

Fifth week—One pill

One pill to be continued till all the signs of activity cease for one year.

Use the pill with a little sodi bicarb.

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LEUCODERMA

By

Sri Luxminarayan Saha *M. C. A.*

26 *Queensway, N. Delhi.*

According to Ayurveda, there are various kinds of Leprosy. They are 18 in number. Of them 7 are known as *Mahakusth* and 4 are known as *Khudrakusth* ; i. e. of lower type.

But according to Allopathy, leucoderma is not leprosy.

Whatever the scientific difference between Leucoderma and Leprosy may be, popularly, of course, Leucoderma is known as white leprosy. And as such, it is looked down upon with as much horror as leprosy.

White Leprosy is, according to Allopathy as well as Ayurveda, due to depigmentation of the skin. How it happens is not yet very well known. But it is surmised that it depends upon wrong dieting. It is due to certain foods which may aggravate depigmentation. And as such, such foods ought to be avoided.

Again that it may be said that one of the reasons is, it is due to sluggish action cf the liver. Therefore, proper steps should be taken to see that the liver functions well.

Leucoderma is an affliction commonly seen in the coloured races in the tropics. As its name implies, it is white skin. This is a painless disease in which the skin gets depigmented which, if treated in the early stages, can be cured. It is not known what the exact cause is for depigmentation. But it has been known that in the early stages of the disease, it can be cured by applying irradiated ergosterol which is very commonly found in irradiated codliver oils. By smearing the body with these oils and exposing it to the rays of the sun, it is known to yield results.

Certain cures have been reported by Homeopathic doctors also.

The latest remedy that is being tried in America for Leprosy, i. e. Diason, is also being tried for curing leucoderma.

In leprosy the skin is also depigmented, and then it becomes red and so on.

But in leprosy the skin where it is effected, swells up higher than the surrounding areas. Then there are other physical and chemical tests. The public mind ought therefore to be thoroughly educated early from high school stages, so that they will not grow up in ignorance and fear of leucoderma, and also leprosy—

for leprosy is not dangerous at all stages and thus seek early cure of them if they get these diseases.

Leucodermic patients suffer terribly psychologically on account of social boycott.

As in leprosy so in leucoderma, the Ayurvedic doctors say that it is due to opposite foods taken together that people get leprosy as well as leucoderma. The opposite foods are like certain kinds of fish and milk taken together, overripe white raddishes and milk taken together. It is also said that sudden cooling of the body after great heat by bath is also responsible for skin diseases such as leucoderma, leprosy etc.

Allied to leucoderma there is another which is white spotted and is called କିଲାଶ. There is a story about the disease. Ten thousand years ago, so goes the tradition, "*Swetaketu*" while a Brahmachari, i. e. a student, got the disease and then the two famous doctors, the twins, the Asvanikumaras advised him to take "*Madhu* and *Mans*" i. e. honey and meat as the cure for the disease. Swetaketu at first objected to taking honey and meat as he was a 'Brahmachari'. But the *Asvanis* said 'that is your medicine'. Reference to this is found in କାଠକ ସଂହିତା of '*Black Yayurveda*'.

ଶ୍ୱେତକେତୁମ୍ ହ ଆରୁଣେୟମ୍ ବ୍ରହ୍ମଚର୍ଯ୍ୟମ୍ ଚରଂତମ୍ କିଲାଶଜଗ୍ରାହ
ତମ୍ ଅଶ୍ୱିନୌ ଊଚତୁଃ ମଧୁମାଂସୌ କିଲ ତେ ଭେଷଜ୍ୟମ୍ ।

This ought to be researched.

The white patches of leucoderma are due to the second layer in the skin getting diseased. When the first layer is rubbed off generally we find in the second layer the white portions. It is for this reason that the Ayurvedic doctors advise rubbing off of the first layer of the skin with some rough leaf such as leaf of '*Shefalika*' and then apply '*Bauchi oil*'. Colonel Chopra in the School of tropical medicines used to give injections of *Bauchi oil* intradermically. In the early stages, white leprosy or leucoderma is amenable to cure. Afterwards it becomes almost impossible of cure. In certain cases leucoderma spreads very quickly all over the body in a galloping manner. In certain other cases it increases slowly. Some people get luecodermic patches even at an advanced age. Some get it early.

There are certain foods which do not agree with certain people. Such foods ought to be eliminated from the dietary of those people. They must also be particular to observe which foods do not agree with them. Elimination of such foods is essential. It may be said that it has been found out that due to want of proper and sufficient exercise of our limbs we get many diseases. Therefore, we ought to take exercise. The more facility of travel and living we have in these days, the weaker our limbs become for want of proper exercise. Therefore more and harder exercises are needed for maintaining our health,

Secondly, another secret of good health is brain activity. It is said that there is electric power in the brain which invigorates the whole body and is an important factor in resisting diseases. At whatever stage of life we may be, we ought to live and think. Let not our minds get dull. Thus we can fight diseases by our will, determination and courage.

In fact many doctors say that there is nothing as disease. It is the creation of the mind. Therefore, make the mind active, living and thinking and disease will not be able to attack you so terribly as it does now.

The psychological effect on a leucodermic patient is very great. He suffers from social boycott. He is shunned as a leper. He cannot easily get a bride. Nor a woman a husband. Thus life becomes miserable for him. Sometimes such a patient is driven to despair for he cannot be associated with any public work, he cannot easily enter government service. Thus he is driven from despair to desperation at times and he commits suicide.

Let us hope society will be properly educated to sympathise with luecodermic patients more truly and well so that they may carry on life's burdens as easily as they can. Let us not add to their trouble any further.

There is an arsenic treatment by mouth, which is a special preparation for this disease. There is another which is injection gold which

should be injected around the patches. This treatment is rather hard. A very healty person and at the same time a rich person can only stand it.

Good food counts very much. One should eat good ghee and not use mustard oil. Green vegetables, fruits are good for health. But curd, milk and butter should be stopped in case of Leucodermic patients as whiteness of these things has some relation with the disease.

Patients should not purchase medicines from advertisements. They should consult doctors. If they rely on advertisements, in most cases they will have to feel sorry for the cure will be distant and only money will be spent.

Thakkar Bapa wrote to Dr. Isaac Santra in 1947.

"Leprosy Sanatorium is the thing that you may put your hand to in Sambalpur itself, with very great advantage. You can develop the present home that is there, as it requires expansion and personal care".

BHOODAN

Let rains come, let thunder roar
Our march for the land is sure.
Those who have umbrellas, stretch them up
Those who have not, bear the shower
but march on.

We cannot stop, we cannot flinch,
The more the roar, the more the rain,
The more is our enthusiasm in shower
and sun.

Bhoodan is our cry, Bhoodan is our prayer,
Bhoodan we want for all, here and here.
God bless them who see the right light.
God bless them too who refuse, delay and
delight.
The fact that we are all one humanity
Is true for all time, and it must be so
for unity.

REVIEW

The Indian Review, April, 1957 writes—

'Songs on the Hills' by Lakshminarayan Sahu, Deulasahi, Cuttack—1

These songs are made more interesting by giving the original words in the local languages from which they have been translated.

They are good source material for further research.

St. Francis of Assisi

Who can forget thee, O Francis ?
Thou, the noble soul, that gave your all,
To serve the leper and the noble.
Who was the bride of thy dream, Francis,
in thy youth ?
To serve the poor—and who was she ?
Poverty thy beautiful bride ! What a
nobility !
Thou who shrunk back at the sight of a
deformed beggar
Became thyself such a one ! What a nobility,
O thou the son of a noble man.
O thou nobleman ! you took the hand of the
beggar and kissed it !
For you, Christ sent the leper to your heart
and you kissed him !
Thou gavest thy all to the poor leper !
O that marriage day of yours, when you
married Lady poverty and got all
her dower.
O thou, Saint of purest ray ! Thou kissed the
leper in the mouth and he was cured !
O ! the worship of the beggar became your
life and you became a beggar !

The Testament of St. Francis of Assisi

His belief in the service of lepers—The Lord gave to me Brother Francis thus to begin to do penance ; for when I was in sin it seemed to me too bitter a thing to see lepers, and the Lord Himself led me amongst them, and I dealt mercifully with them. And when I left them, what had seemed bitter to me, was changed into sweetness of soul and body ; and afterwards I tarried yet awhile and then left the world.

Homoeopathic medicines for cure of Leprosy.

(*From Rai Bahadur Bishambar Das's book, Select Your Remedy.*)

Hydrocotyle. Head remedy for this disease. Bacillinum. This remedy should be given as an intercurrent remedy in 200 dilution every fortnight. No medicine to be given a day before and after the administration of this remedy.

Aurum Met. When there is an offensive discharge from the nose. Arsenic Iod. Pricking sensation, dirty looking, dropping off of fingers, and toes, enlarged glands.

Graphites. Discharge of sticky fluids from the cracks.

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